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CONTENTS

PAGE

■ I Executive Council Meets in Fort Worth: An Overview (89040)	2
■ II Council Discusses Communication (89041)	7
■ III Council Looks to the Future (89042)	10
■ IV The Church Reaches Out Through Council Action (89043)	15
■ Anglican Bishops to Visit Nicaragua and Panama (89044)	18
■ PB Joins Interfaith Call for Reconciliation In Rushdie Affair (89045)	19
■ Stewardship, Mission Imperatives, Bishop Harris Featured in Three New Videos (89046)	21
■ P.B.'s Address from the Chair (89047)	23
■ P.B.'s Evensong Sermon (89048)	31
■ Photo Caption (89049)	36
■ The Church In Brief (89050)	37

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I Executive Council Meets in Fort Worth: An Overview DPS 89040


by Stephen R. Weston, Communications Officer, Diocese of Dallas; Editor, Crossroads

[Note to Editors: The Rev. Canon Stephen R. Weston prepared the entire DPS coverage of the Executive Council meeting in Fort Worth.]

FORT WORTH (DPS, Mar. 9) -- Demands for improving communication within the Episcopal Church and in secular media relationships were met squarely by Presiding Bishop Edmond L. Browning and the 39 members of the Executive Council of the Episcopal Church in their February 27 - March 3 meeting at the Worthington Hotel in Fort Worth, Texas.

A proposal establishing a procedure in which a new publication will eventually replace The Episcopalian and 18 separate publications produced at the Episcopal Church Center was approved after lengthy debate. The Executive Council's concern for the Diocese of Fort Worth and its bishop, the Rt. Rev. Clarence C. Pope, Jr., head of the Evangelical and Catholic Mission (ECM), an organization of traditionalist clergy opposed to the ordination of women, was reflected in the secular press throughout the week.

The unsettling prospect of a divided Church surrounding the June 1 synod in Fort Worth called by the ECM provided Browning the opportunity to publicly assess the conflict over the ordination of women. In several reports to Executive Council concerning the state of the Church, he strongly supported the consecration of the Rt. Rev. Barbara C. Harris as the first woman bishop, calling his role in her consecration "the most exciting thing I've done." At the same time, he upheld the role traditionalists play in the life of the Church and said he would seek their inclusion in order to maintain the unity of the Church.



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DPS 89040/2

"It is far easier to call things black and white, cut the losses, and move off in another direction. I'm not going to allow that to happen," Browning told diocesan editors in a press conference. "Until my dying breath, I'm going to say, 'You're welcome, you're a part of this Church.' At the same time, I realize there is a great movement and great expression of excitement and vitality around the ordination of women. I'm not going to say that has to stop, because I truly believe that it is a movement of the Spirit. You have these two things rubbing against one another, and I want them to keep rubbing. I don't mind the confrontation." Browning said he did mind the bitterness and mean spiritedness "and the kind of thing that might bring schism. It's not an easy job. It's a very exciting one. I feel privileged to be here and feel very supported in the process by the prayers both of the traditionalists and those who favor the ordination of women."

Browning's "Address from the Chair" and interaction with Executive Council, together with expressed concern for the isolation of some clergy and Church members in the Diocese of Fort Worth, were covered extensively by the media during the week-long meeting. Browning is president and chairman of the Executive Council, which is the Church's on going governing body in the periods between General Conventions.

Visitors from the Dioceses of Fort Worth and Dallas were present throughout the plenary sessions. Religion editors from the Fort Worth Star Telegram, the Dallas Morning News, and the Dallas Times-Herald covered the meeting. Dallas radio and television stations also sent reporters to interview the Presiding Bishop.

Continuing support for the Church's eight Mission Imperatives was expressed by the Executive Council in its response to General Convention resolutions on the Decade of Evangelism, economic justice, racism, a national AIDS strategy, and participation by the Church at the local, parish level, in witness and discipleship. Browning said there is a growing sense of mission throughout the Church that

DPS 89040/3

includes evangelism and social issues. "I have a sense that the Church is finding itself more and more in a healthy state because of its focus on its mission, not on internal struggles and dissention."

The creation of a national communication strategy, undertaken by Executive Council in its November meeting in New York City, received further attention in Fort Worth. The detailed plan that could result in the redesign of the Church's national news publication, The Episcopalian, move its independent operation from Philadelphia to the Episcopal Church Center, and completely restructure its staff and content was approved by Executive Council after lengthy discussion. The proposal adopted calling for sensitivity to possible dislocation of the present editorial staff in Philadelphia asks for further consultation with The Episcopalian board of directors and the Presiding Bishop's communication executive, Sonia Francis, before further consideration by Executive Council at their next meeting in June.

If Executive Council accepts a mock-up of the proposed new publication, and various constituencies within the Episcopal Church Center agree to publish their releases in the new publication, a year-long moratorium on 18 existing Church Center publications will go into effect in support of the new primary print communication vehicle designed to be read in every household of the Church.

In his "Address from the Chair" (see DPS 89047 for the complete text), the Presiding Bishop shared his understanding of the Parable of the Wedding Feast from the Gospel of St. Matthew. "As I meditated upon this parable of Jesus about the kingdom," he said, "it released a deep yearning in me. As I read the words of Jesus, the imagery of the Kingdom of God brought forward a rush of expectancy. I was drawn into the vision of a world where we could understand the reason of suffering, pain, and death. I was drawn into the vision of human beings reconciled with one another, where the tensions and frustrations of relationships were relieved in the experience of true fulfillment. I was drawn into the vision of brothers and sisters

DPS 89040/4

dwelling in unity in the presence of God at the great banquet of life."

The timing and significance of the Fort Worth Council meeting, set three years in advance on the Executive Council calendar, provided some uncomfortable moments. Bishop Pope and members of his staff declined to follow custom and, as representatives of the host diocese, make a presentation to Executive Council about the Diocese of Fort Worth and its ministry. Browning explained to Executive Council that Pope "felt emotionally devastated by the consecration of Barbara Harris" and could not appear. He and members of his staff, together with delegates to the General Convention in Detroit, did attend a luncheon hosted by the Presiding Bishop and Executive Council at the Worthington Hotel.

At a service of Evensong at All Saints' Episcopal Cathedral in Fort Worth, after the first full day of Executive Council agenda, Pope introduced the Presiding Bishop by recalling their 40-year friendship and shared seminary experience as students at the University of the South, Sewanee. He elicited laughter from a packed congregation as he contrasted media coverage of Executive Council and Browning's openness to the press with his own reticence about granting interviews. At a crowded reception given by the Diocese of Fort Worth for the Presiding Bishop and the Executive Council, parishioners from the diocese were able to speak with their guests for more than an hour.

Commenting the next day about the reception, Browning told the Executive Council, "We were graciously received last night. We need to be open and responsive to given situations and move on." Since January, the Presiding Bishop said he had been present in five different dioceses. "With reservation," he said, "this Church is healthy, vital, and in an enthusiastic state of being. The excitement over the sense of mission is as stimulating as anything I can share with you." Browning said the seriousness and intention with which the Church approaches evangelism are exhaustive, "for which I want to give thanks."

DPS 89040/5

Browning reported to the Executive Council that the most exciting thing he had done as Presiding Bishop was participate in the consecration of the Rt. Rev. Barbara Harris as suffragan bishop in the Diocese of Massachusetts on February 11. "From the moment we processed," he said, "there was the deepest, abiding sense of the presence of the Holy Spirit that I've ever felt in the context of the liturgy. The movement was overwhelming." He said the occasion was without triumphalism, an historical expression of "God in the movement and life of the Church."

Saying that he felt Harris had been subjected to some character assassination, he saw her "moving ahead in ministry to which she's been called." The black Church, Browning said, "was lifted up in that service like I've never felt it." He cited the deep emotion, the sense of worship, respect, and awe "for the sense of God in our midst." The Presiding Bishop reported that across the Diocese of Massachusetts, churches the following Sunday were packed, "and there were a lot of new faces, black faces among new faces." He said this period in the Church's history is "an exciting time, even though it causes great pain and difficulty ahead."

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PHOTO CAPTION:

(89040) Presiding Bishop Edmond L. Browning is surrounded in the parish hall of All Saints' Cathedral, Fort Worth, during a reception given by Bishop Clarence C. Pope and the Diocese of Fort Worth during the recent meeting of Executive Council.

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II Council Discusses Communication

DPS 89041

FORT WORTH (DPS, Mar. 9) -- The sub committee on communications chaired by Bishop John H. MacNaughton of West Texas, part of Executive Council's Standing Committee on Witness and Outreach, recommended a comprehensive communications strategy in Fort Worth that, if approved, will redefine how the Episcopal Church uses the printed word.

From now until Executive Council meets in Pittsburgh in June, 18 separate publications and their writers at the Episcopal Church Center in New York will consider abandoning their individual expressions of content for inclusion in a single, unified publication, a successor to The Episcopalian. The acceptance of a year-long moratorium on separate publications will also include a presentation to Executive Council in June of a suggested new design format for The Episcopalian. The anticipated start-up date for the new publication from within the Episcopal Church Center's Office of Communication is late 1989.

In proposing the action, MacNaughton, his committee, and Executive Council as a whole were extremely sensitive to two issues. One concerned the staff of The Episcopalian, whose members could be dislocated as the result of moving the publication's operations to New York. While the current tabloid might not suspend its operation until late in the year, its name will change at that time, along with format and content. That was made clear with the statement from the Presiding Bishop that the new publication "must support the whole life of the Church and its mission."

Because the new publication will become the primary communications vehicle for the Church, MacNaughton said he expected the various Church Center publications to participate in its creation and the ordering of its content.

The second issue concerned reservations ethnic constituencies might feel when facing the loss of their publications. "We're taking a

DPS 89041/2

leap of faith," said Bishop Leo Frade of Honduras. "I don't like it, but I will take it." He said it was important to take "the risk in believing in something that hasn't been created yet." The Rev. Austin Cooper of Cleveland said he was also willing to take the risk. "If this is done with fairness and equity, it will include those of us who have been locked out and excluded intentionally, in most instances." Hispanics, Native Americans, blacks, and Asian and Pacific Island peoples, for example, depend upon Episcopal Church Center publications in support of their various ministries.

About 10 percent of the \$1,250,000 annual publications budget at the Episcopal Church Center is the estimated amount needed for the transition to a single publication. A professional consultant will confer with The Episcopalian board of directors and management, the Church Center staff, and Bishop MacNaughton's subcommittee as the prototype for the new publication is assembled.

The resolution adopted by Executive Council that creates a primary print communication publication is in four parts. The first defines the responsibility of the professional consultant in designing a new format for the publication, including the presentation of the prototype in June and the provision of funding through the existing communications budget.

Second, Executive Council asks Sonia Francis, Executive for Communication, and the subcommittee on communications headed by Bishop MacNaughton, to present a logistical description of moving The Episcopalian operation to the Episcopal Church Center. Costs for equipment and production, the composition and responsibilities of a new governing board, editorial leadership and supervision, and the means for including internal communication groups as well as external diocesan representation are to be included.

Third, the shift to a new production procedure will take into account the dislocation of the Philadelphia staff and attempt to minimize its cost. Finally, the Presiding Bishop will place a moratorium on the publication of Episcopal Church Center periodicals

DPS 89041/3

for one year effective June 1989, taking into account the nature of the specialized ministries affected and the effect of the implementation of this policy on those ministries. No new contracts will be entered into by staff or departments as of March 1, 1989, and in the moratorium year all print communication will appear in The Episcopalian.

Bishop Browning said he was willing to support and administer the new procedure. "Being in the diocese here, I think, points to the need of having that kind of message made in every home so the position, the direction, the life of this Church can be made clear." Browning said, "No one has to give up anything until you know what you're giving it up for," referring to the interests of the separate publications. He said he would bring all the leadership of his office to bear in support of the new plan.

At its November 1988 meeting, the Executive Council received a report from the Board of Trustees of The Episcopalian asking that the ownership and operation of the monthly tabloid be transferred to the Executive Council and General Convention of the Episcopal Church. While progress had been achieved in increasing circulation and improving the content and appearance of the publication, the monthly tabloid continues to remain on an unsure financial footing.

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III Council Looks to the Future

DPS 89042

FORT WORTH (DPS, Mar. 9) -- In its second working meeting since the 69th General Convention in Detroit, Executive Council met in Fort Worth, Texas, at the Worthington Hotel (February 27 - March 3) to chart the course of the Episcopal Church through the next decade and beyond.

Joyce McConnell, chair of the agenda committee, said at the outset of the plenary sessions chaired by Presiding Bishop Edmond L. Browning that four specific goals framed the context in which Executive Council met. They included worship and prayer, community building, introduction to the Diocese of Fort Worth, and the clarification of roles and relationships for Executive Council, the Church Center staff, and the Church's operating structure.

In his "Address from the Chair," the Presiding Bishop recalled the parable of the wedding feast in the Gospel of St. Matthew as the context for perspective on the shape of ministry today. "I believe," he said, "that I am called to the ministry of hospitality. I firmly believe that God is calling the Episcopal Church into this ministry. In Jesus the Christ, God has issued an invitation to a great and diverse group. We are invited, each of us, to come and sit in the banquet hall at the table next to and across from each other."

In an explicit call for acceptance and respect for diversity that is awesome and troubling at the same time, Browning said, "God is teaching us a lesson about the kingdom. God promises that he will be in our midst. With bread and wine we are fed and our feet are washed by our servant Lord on bended knees."

The first two days of Executive Council activity were taken up by meetings of standing committees and subgroups. One of the first actions of the entire Council was the adoption of a proposal committing up to \$150,000 to fund a Christian education resource for Native Americans and Alaskan natives in the Episcopal Church through the offices of Children's Ministries and Native American Ministries.

DPS 89042/2

"Can I Be Indian and Christian?" is a series of 32 full-color paintings and posters, an initiative by the National Council on Indian Work to offer Native American peoples a resource that speaks to their perspective on life. "This curriculum resource will help non-Indian people understand Indian spirituality," said Owanah Anderson, staff officer for Native American Ministries. "It is a way of seeing the Indian world, its problems and its spiritual crises." She said the new resource "is a gift we want to share with you. God came into the world to bring all creation back into harmony and hope. All our stories have woven through them a glimpse of our values."

Each drawing, executed by artists Beverley Singer and Lorraine Goodman, conveys in symbols and life-like figures the relationship between the tribe and the Body of Christ, the Law, treaties and covenants, and chapters within the redemptive story of Native Americans such as the "trail of tears." Instructional use for each painting, printed on the reverse of the hand-held, foam-backed picture, has been developed by various Native American groups in Canada and Oklahoma, including the Navajo.

The new resource will be introduced at the first Native American youth event scheduled for mid-August in Oklahoma and a Native American Physicians Association meeting in the Yukon.

At a press conference with diocesan editors that took place while Executive Council was at work in its standing and sub-committees, Bishop Browning said he thought the climate for the Church's ministry in Texas was a diverse one, exemplified by the focus in the Diocese of Texas on mission and evangelism. "I receive good reports on support for the Presiding Bishop's Fund and AIDS ministry. That diocese takes outreach seriously." He commented on the way the diocese had held its own during the economic downturn in the area, evidenced by its \$5 million annual budget.

Browning also singled out the Diocese of Northwest Texas for its warmth and hospitality during his recent visit to the Diocesan Convention, acknowledging his own years of camp participation as a

DPS 89042/3

youth and the emphasis Bishop Sam Hulsey is placing on the diocesan camping program and the vital Bishop Quarterman Conference Center north of Amarillo. Browning said he also felt the Diocese of Dallas was experiencing a growing sense of unity under Bishop Donis D. Patterson, and drew attention to an ambitious plan by Bishop John H. MacNaughton and members of his staff in the Diocese of West Texas to reduce amounts of parish assessments by 10 percent for local evangelism support.

"I don't know the Diocese of Fort Worth," he said. "I haven't been given that opportunity."

Browning acknowledged what he termed a healthy vitality in the Church across the nation in which mission is a combination of evangelism and social issues. "My staff has responded to the resolutions of General Convention and identified ten areas of priority we want to address." They include the implementation of a national communication strategy for the Church and a unified publication policy for the Episcopal Church Center. Combatting racism, continued preparation for the Decade of Evangelism, addressing economic justice issues initiated by the Michigan Plan in Detroit, and presenting a national response to AIDS are also priorities for the Presiding Bishop.

The "Ten Program Priorities for the Next Triennium" presented to the Executive Council also include congregational discipleship for daily living and leadership development in the local church. Both receive emphasis in the late-March "Congregations as Apostolic Communities" total ministry conference sponsored by the Education for Mission and Ministry Office of the Episcopal Church Center in St. Louis. Other priorities shaped by General Convention resolutions and Browning's eight Mission Imperatives include "Goals of the Ecumenical Decade: Churches in Solidarity with Women" and support for the Church in Southern Africa involving the dismantling of apartheid and development of a multiracial society.

DPS 89042/4

Marcy Walsh, chair of the subcommittee on evangelism, led the Executive Council through a review of steps the Episcopal Church is taking in response to the Decade of Evangelism. Comments the subcommittee has received indicated that revitalized congregations, not more committees, were needed for effective witness. Suggestions also included identifying areas of attention for evangelism such as the Christian community out of which evangelism comes and without which it cannot succeed, business and government, the rich and powerful, and deaneries and districts within the Church.

Walsh said one person suggested that the new emphasis "help everyone of the 99 percent of the Church, the laity, to see themselves as called to be evangelists." She said evangelism "is part of all that we do, not in competition with other programs."

A. Wayne Schwab, national staff officer for evangelism, said the year 1989 was indeed the "year of prayer for evangelism" -- and the decade that follows. "You may have missed these prayers in your congregation's worship last Sunday. Help us to get these prayers into use. Ask your bishop and diocesan evangelism committee." Schwab said that proclaiming Episcopalians come from proclaiming congregations. "The best proclaiming is done by revitalized, radiating congregations whose quality of life attracts people to them." Let us come to 1991, he said, with 20 percent of congregations in the Episcopal Church as radiant centers of new life in Jesus Christ. "Let us have 40 percent of them by 1994; two-thirds of them by 1997; and all of them by the year 2000."

As if to continue the theme of how the Church responds to the future, the Rev. Canon Robert G. Tharp and George S. Lockwood, representing the Standing Commission on Planning and Development, indicated that the future holds that body's attention beyond 1991 General Convention. "The vision rarely gets beyond the three-year interval," Lockwood told the Executive Council. In order to identify the vision of the next ten years and beyond, the Executive Council at

DPS 89042/5

its June meeting in Pittsburgh will begin to explore secular and theological shifts and trends, including the dynamics of the changing environment. The task, Lockwood said, "is to more deeply involve the whole Church in the discerning of a common future."

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PHOTO CAPTION:

(89042) -- Members of Council's subcommittee on education share their enthusiasm for a new curriculum resource which they are holding. Joining Owanah Anderson (left), staff officer for Native American Ministries at the Episcopal Church Center are (second from left), the Rev. Victor Scantlebury, Diocese of Panama; Evelyn Brchan, Diocese of Rhode Island; and Dorothy McLeod (right), from the Diocese of Virginia.

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IV The Church Reaches Out Through Council Action DPS 89043

FORT WORTH (DPS, Mar. 9) -- The Executive Council of the Episcopal Church in its meeting in Fort Worth shaped the Episcopal Church's continuing outreach both within and outside the United States.

Executive Council approved new companion diocese relationships on the recommendation of its Standing Committee on Witness and Outreach. The new relationships include the Dioceses of West Tennessee and Barbados; the Dioceses of New Hampshire and the Virgin Islands; the Dioceses of Iowa and Brechin (in the Scottish Episcopal Church); the Dioceses of Iowa and Swaziland (in the Church of the Province of Southern Africa); the Dioceses of Milwaukee and Tuam Killala and Achonry (in the Church of Ireland); the Dioceses of Western Massachusetts and Mount Kilimanjaro (in the Province of Tanzania); the Dioceses of Ohio and Port Elizabeth (in the Church of the Province of Southern Africa).

The 500th anniversary in 1992 of the 1492 voyage of Christopher Colombus prompted Executive Council to affirm the dignity of Native Americans and other indigenous peoples as it calls upon member dioceses to reflect on the role colonialism has played in the lives of "colonizer and colonized." The Executive Council voted a \$44,000 allocation from undesignated Venture in Mission funds for stabilizing emerging American Indian congregations.

Council also designated five new Jubilee Centers as singular sources of community witness and outreach. They are El Buen Samaritano Episcopal Center, Austin, Diocese of Texas; St. Vincent's House, Galveston, Diocese of Texas; Christ Church Community Center, Trenton, Diocese of New Jersey; Shepherd's Staff, Inc., Belhaven, North Carolina, Diocese of East Carolina; and the Parish of St. Athanasius and St. Paul, Los Angeles, Diocese of Los Angeles.

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DPS 89043/2

Returning missionaries, some with more than six years of service in Kenya, Guam, Honduras, Japan, and Vanatu, received the appreciation of Executive Council and the Presiding Bishop. Two missionaries were cited as having begun new ministries in Honduras, Uganda, Costa Rica, and the Joel Nafuma Refugee Center in Rome, Italy.

A grant of \$70,000 was approved for use in 1989 by the Diocese of New York in support of the South Bronx Episcopal Mission Association. A grant of \$35,000 for 1989 was also approved by Council for the Diocese of Long Island and the A. Edward Saunders Archdeaconry Center. The Hispanic Scholarship Trust Fund Committee received \$15,000 in an action approved by the 69th General Convention.

Executive Council reaffirmed its commitment in support of a humane policy toward Central American refugees and displaced persons, while decrying the inhumane and untenable living conditions, and lack of basic human rights endured by Palestinian refugees in Israel, the West Bank, Gaza, and Jordan. Continuing support for the developing partnership between the Anglican Church of Canada and the Church of the Province of Kenya was affirmed.

An action of the Executive Council also recognized the establishment of the Diocese of North Central Philippines.

The Committee on Social Responsibility in Investments (SRI) presented resolutions to Executive Council concerning American Telephone and Telegraph shareholder inquiries about the development of space weapons, the hiring and promotion of minorities and women, and the phasing out of Affirmative Action programs that recruit, employ, or promote persons from any particular racial or ethnic group. Executive Council approved SRI's request to BankAmerica Corporation for disclosure of political action committee information and its policy on campaign finance reform, and requested BankAmerica's directors to adopt a policy prohibiting further lending of funds to the government of Chile.

Through its shareholding interests, the Episcopal Church will ask the Coca-Cola Corporation to complete its withdrawal from South

DPS 89043/3

Africa by no longer providing its products or technology for use by South Africa, and Council also requested that Emerson Electric terminate any licensing agreements and sales relationships with South Africa.

The shareholders' proposal that the Motorola Corporation complete its withdrawal of products and technology from South Africa was also approved. The shareholder proposal that Westinghouse Electric end its economic relationship with South Africa was adopted.

Speaking for the subcommittee on social and economic justice, which he chairs, David Beers, member of Council and an attorney in Washington, D.C., said that alternative investments urged by the Episcopal Church were now commonplace. He suggested that Church investments in operations that may not provide the same rate of return offered by large banks and that "might impose some risks on that money" should now be considered. He said that "SRI is a strong proponent of investment." He asked Council if the Church were willing "to put up some of its funds for greater risk or less return, with more obligations, in order to further our notion of what is good, and do the laws of our trust funds permit us to do so?"

Beers also suggested that the Executive Council's committee on investment policy consider shaping an investment position on tobacco and tobacco products, citing major health complications and consequences from the use of tobacco, including cancer and circulatory problems.

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Anglican Bishops to Visit Nicaragua and Panama DPS 89044

NEW YORK (DPS, Mar. 9) -- The Episcopal Church Center announced today that the Presiding Bishop, Edmond L. Browning, and Mrs. Browning will travel to Nicaragua and Panama between March 14 and 21. Joining them on a Mission for Witness and Reconciliation in Nicaragua and Panama will be the Primate of the Church in Southern Africa, Archbishop Desmond M. Tutu, and Mrs. Tutu; the Primate of the Anglican Church in Canada, Archbishop Michael Peers, and Mrs. Peers; and the Primate of the Anglican Church of the Province of the West Indies, Archbishop Orland Lindsay, and Mrs. Lindsay.

This historic gathering of Primates will travel in response to an invitation offered by the Episcopal Bishop of Nicaragua, Sturdie W. Downs. In issuing the invitation, Downs stated that he wants the Primates to "Share in our ministry and witness to the people of God in this country of much suffering." It is hoped that the Primates may become advocates for a peaceful, negotiated solution to the conflict in Central America and that they will be able to influence United States foreign policy toward Nicaragua. The bishops and their wives will also be able to share with the Nicaraguan Church its commitment to minister to the poor and to see for themselves the living conditions in the country.

The visitors will also assess firsthand the extent of the damage caused by Hurricane Joan. An open-air Eucharist is scheduled to be held on the site where St. Mark's Church stood prior to its destruction by last fall's tropical storm.

In Panama, the group will be hosted by the Episcopal Bishop of Panama and El Salvador, James Hamilton Ottley, and Mrs. Ottley. The Episcopal dioceses of Nicaragua and Panama form part of Province IX of the Episcopal Church.

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PB Joins Interfaith Call for Reconciliation

In Rushdie Affair

DPS 89045

NEW YORK (DPS, Mar. 9) -- Responding to the international furor over the publication in England and the United States of Salman Rushdie's novel The Satanic Verses, and the call of the Ayatollah Khomeini, Iran's conservative religious and political leader, for Rushdie's assassination, Presiding Bishop Edmond L. Browning has joined a growing list of interfaith religious leaders in subscribing to a plea for moderation and healing of the tensions that have grown up around Rushdie's controversial satire, which some Muslims see as a blasphemous attack on Islam. Browning and other religious leaders, including, Christians, Muslims, Jews, and Buddhists, have subscribed to the "Interfaith Response to The Satanic Verses," issued by the interfaith forum, The Temple of Understanding, based at New York City's Cathedral of St. John the Divine.

The interfaith statement, issued in New York on February 23, invokes "the spirit of reconciliation and love" and calls upon the signatory groups to affirm and act upon four basic commitments in their response to the tensions arising from the affair.

First, the response recognizes and empathizes with "the pain and outrage of the Muslim community perceiving its central faith ridiculed, trivialized, and held up for contempt." Second, the signatories "affirm the sacredness, dignity, and mystery of all life" and "reject all forms and threats of violence against the author, the book, and the public." Third, the statement affirms "the sacred right of conscience and its free and responsible exercise" and refutes "attempts to manipulate, oppress or diminish religious and civil liberties." Finally, the statement calls upon "all persons of faith and conscience to enter into dialogue with sensitivity and to reject violence and the restraint of religious and civil liberties."

DPS 89045/2

The Temple of Understanding, a nongovernmental organization associated with the United Nations Department of Public Information, was founded in 1960 with the support of a distinguished group of sponsors that included Eleanor Roosevelt, Pope John XXIII, Anwar el-Sadat, Albert Schweitzer, Jawaharlal Nehru, and the Dalai Lama.

On February 20, the Archbishop of Canterbury, Robert A.K. Runcie, also issued a statement about the tensions and issues raised by publication of The Satanic Verses. He, too, called for sensitivity to the feelings of Muslims on the issue -- but denounced the use of murder or violence as a response, under any circumstances. Runcie asked that there be "no further incitement from any quarter" and that Muslim leaders consider seriously the expression of profound regret author Rushdie had offered on February 18 to Muslims offended by his book.

Rushdie, born to a Muslim family in Bombay, has spent much of his life in London. His earlier books proved controversial in India, but did not arouse reaction on this scale.

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Stewardship, Mission Imperatives, Bishop Harris

Featured in Three New Videos

DPS 89046

NEW YORK (DPS, Mar. 9) -- Fresh Winds Blowing, a 75-minute video of highlights from the ordination and consecration of Barbara C. Harris as the first woman bishop in the Anglican Communion, is one of three new videos released by the Episcopal Church. The Harris video includes a short biography of the new Suffragan of Massachusetts and provides background material, including historical data and a frank discussion of the controversy surrounding this historic event.

Fresh Winds Blowing was a production of the Communication Office of the Diocese of Massachusetts and the Episcopal Church. Cost is \$35.00, including postage, if ordered before May 1, and \$45.00 plus postage if ordered after May 1. It can be purchased by phoning Episcopal Parish Supplies at (800) 233-2337. It may also be purchased or rented by contacting Ecufilm at (800) 251-4091.

Fulfilling Our Vows, the second of the new video offerings, is 30 minutes in length and provides a look at Episcopal laity and clergy across the United States as their lives are impacted and challenged by the Church's eight Mission Imperatives, as adopted by 1988 General Convention in Detroit.

This video takes the viewer from Oklahoma, to Washington, D.C., to a small community 100 miles inside the Arctic Circle. It shows the diversity that is the Episcopal Church.

Fulfilling Our Vows was produced by the Office of Communication at the Episcopal Church Center. It costs \$30.00 and can be ordered from Episcopal Parish Supplies at (800) 233-2337.

The third video offering, Outpouring of Love, is a 28-minute production tracing the "trail" Church offerings as they benefit ministries in the United States and abroad: retired missionaries, orphans in Haiti, prisoners, the hospitalized; seminarians and chaplains in their training to spread the Gospel. These stories

DPS 89046/2

include examples of courage, hope, and heartbreak, as well as moments of great visual beauty.

Outpouring of Love was jointly produced by the Office of Stewardship and the Office of Communication of the Episcopal Church.

The cost of the video is \$20.00. It can be ordered by writing the Office of Stewardship, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

THE PRESIDING BISHOP'S ADDRESS FROM THE CHAIR
The Executive Council, February 28, 1989

DPS 89047

Over the past several months a quote from the philosopher George Santyana has been going through my mind: "Those who cannot remember the past are condemned to repeat it." [The Reason of Life, Volume I, 1905.]

The recall of this quotation started, and has remained with me, since a most invigorating conversation on ecclesiology with Dr. Richard Norris, and episcopal priest and theologian, who is professor of Church history at Union Seminary in New York. We had been discussing, with a group that I had called together, the way the church has come to understand, describe and, therefore, structure itself over the centuries. Dr. Norris was describing the incredible fact that the Church often seems to experience renewal, vitality, and growth at the same time that it experiences internal struggle and dissension --- those times when the Church is moved to describe, and, redefine itself and its mission.

For illustration, Dr. Norris drew attention to the so-called "ritualistic controversy" in the Episcopal Church during the last century. He said that while the Episcopal Church was struggling with the divisive matter of ritualism, an issue that deeply divided the Church for many years, created evangelical and Catholic parties, and occupied the attention of several General Conventions, the Church was growing and moving into a new understanding of mission. The conversation with Dr. Norris and the assembled group went on in other directions that afternoon, but later that evening I went to my old, dog-eared copy of William Manross's A History of the American Episcopal Church to refresh my memory of the period of history to which Dr. Norris had alluded.

I will spare you my reading of this fascinating period of our Church history, which contained such events as Bishop Ives becoming a Roman Catholic, the attempts by succeeding General Conventions to canonically restrict the ritualistic movement, the many controversies in the post-Civil War House of Bishops, the failure to consent to the elections of George Seymour and James De Koven as bishops, and the withdrawal of Bishop George David Commins and others from the Episcopal Church to form the Reformed Episcopal Church. However, I reread this chapter of our Church's not-to-distant past with fascination, new understanding, and insight, as well as appreciation and sympathy for my predecessor Bishop Smith.

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DPS 89047/2

The accounting of this period in Manross seemed to give credibility to Dr. Norris's observation. Listen to some of Manross's section headings: "Feelings Begin to Soften," "Two New Seminaries," "[Growth of] Monasticism," "Phillips Brooks," "Father Huntington and the Order of the Holy Cross," "Growth of Anglo-Catholicism," "Interest in Church Reunion," "Growth of a Social Outlook in the Church," "Resolutions on World Peace," "Committee on Capital and Labor," "The Divorce Problem," "Revision of the Prayer Book and Constitution," "[New] Organizations," "Periodicals," "Seminaries," "Continuous Activity in the Mission Field," "Steady Growth."

Commenting on the ritualistic controversy, the much revered Dr. Manross wrote: "The General Convention of 1874 should probably be regarded as marking the high point of the conflict which necessarily resulted from the introduction, through the Oxford Movement, of a new force into the life of the Church.... In the earlier stages of the controversy, as in the debate over the older Tractarianism, it was assumed by the champions of both sides that the Church must be either wholly Catholic or wholly Protestant, so that the dispute took on the aspect of a life and death struggle between the two parties. When, however, De Koven and Smith made their pleas for comprehensiveness in 1874, they opened men's minds to the possibility that the two traditions might be able to live together in a working unity, chafing each other, no doubt, but also learning from one another and enriching one another."

"To forget the past is to be condemned to relive it," the wisdom of a contemporary sage, is a two-edged sword. To be ignorant of one's history condemns one to live as if it never happened. To chose to ignore the lessons of one's past is to live it again having learned nothing. The Episcopal Church must not forget its past or the lessons it has learned. We must not forget the controversies that have helped shape our present. We must not minimize the lesson that out of these controversies came vision and growth --- and set the Church in mission. We must not forget the quality and substance of leadership that guided the Church through the pains of growth.

Over the past several months, I must confess to you that I have been given to much prayer and reflection concerning the current state and hidden future of our Church. I must tell you that I may have had many meetings and conferences dealing with the historic issues and events that are occurring in our Church today. However, these do not total up to the time that I have spent in prayer and study of the Scripture. I have come to a greater understanding and appreciation of my predecessor of the last century, Presiding Bishop B.B. Smith, as he dealt with issues that seemed to precipitate schism in the Episcopal Church --- not only the matter of ritualism but also the healing of the Church after the Civil War. And, I have gained a great admiration for the leadership of both Bishop Smith and James De Koven as they guided the Episcopal Church to an understanding and tolerance of

comprehensiveness, dare I say, inclusiveness. Their common sense leadership diluted the strong wine of the partisans and ideologues. Dare we forget their words and their effective leadership?

Over and above the meetings and consultations, alongside the rereading of our past, I continually find great counsel and strength in the Scriptures. The Bible readings appointed in our daily lectionary these past few months, readings from Isaiah, the Epistles of Paul, the Revelation of John, and the recounting of Jesus' life, ministry, and teaching in Mark's Gospel, have been a great source of insight and inspiration to me.

My daily devotions have been greatly enriched by the Anglican Cycle of Prayer, especially the Octave of Unity, and the daily meditations from Forward Day by Day. My reading of the Daily Office, along with other devotional material, has provided me a haven within the storm and a spiritual peace and insight. These times of prayer have lifted me out of the tangle and clamor of crisis management into a broader awareness of God's presence, promise, and will for our beloved Church; and, more directly, helped me reflect on my role as Presiding Bishop.

I can almost pinpoint the moment when I caught a glimpse of the unique mission to which God might be calling this part of the Church. It was when I was praying the parable of the marriage feast in the twenty-second chapter of St. Matthew's Gospel. As I read this parable of Jesus, as I meditated on it, as I prayed it, my imagination was quickened and I was invited into a new understanding.

We all know this parable of the kingdom where a king gives a marriage feast for his son. He sends servants out to summon those who had been previously invited. They would not come, giving various excuses, abusing the servants --- even killing them. This angered the king, who punished the murderers. He sent out his heralds again into the thoroughfares to invite the people of the street into the prepared feast. When all were gathered and the celebration began, the king noticed a person without the traditional wedding garment. In what appears to be an incredible act, given the circumstances, the person is tossed out of the festivities with the declaration: "Many are called but few are chosen" (Matthew 22:1-14).

As I meditated upon this parable of Jesus about the kingdom, it released a deep yearning in me. As I read the words of Jesus, the imagery of the Kingdom of God brought forward a rush of expectation. I was drawn into the vision of a world where we would understand the reason of suffering, pain, and death. I was drawn into the vision of human beings reconciled with one another, where the tensions and frustrations of relationships were relieved in the experience of true fulfillment. I was drawn into the vision of brothers and sisters dwelling in unity in the presence of God at the great banquet of life.

DPS 89047/4

As I studied the words of Jesus, I became aware of the power of his words. Jesus tells us that God "invites" guests to the marriage feast. The God of Jesus is not a God of commandment, not a God of "thou shalt not." It is God who stands at the center of this parable, and the invitation that is extended is one that we find over and over again in the message of Jesus: "Come to me, all you who are weary and bear a heavy burden, and I will refresh you."

I was reading this Gospel message as I felt burdened by recent events and the many responses to these events. It is sometimes difficult to put down our burdens. We carry them for so long that they become a part of our identity. To shed our burdens, to divest ourselves of the things that keep us fettered, to rid ourselves of those things upon which we have become deeply dependent, is often spiritually very difficult. Even when we are offered a glimpse of a new life, even when the light of recognition shines through a crack in the wall of our defenses, it is hard to put down our burdens and respond to the invitation. Sometimes, we even kill the messenger of the good news of our liberation.

In my prayers, I yearned for God's banquet. I yearned for the Episcopal Church to find itself the banquet hall where God provides the hospitality and reveals that all is ready. I yearn to hear broadcast the simple, direct, and unencumbered invitation.

When the original guests rejected God's invitation, the messengers are sent out again. Into the highways, the back alleys, to the drug clinics, to the AIDS hospices, to the family counseling centers, into the prisons, the single room occupancy hotels go the messengers.

God's banquet is never canceled. When the cultured, the intelligent, the sophisticated, the materially encumbered fail, God turns to the nobodies. When the bearers of Christian tradition, the institutional Christians, walk out and fall into the dogmatic hairsplitting of Church politics, or ideological righteousness, God sends out the messengers again. The invitation is simple and unencumbered: **COME.** When the people of the highway and hedges respond to God's invitation and enter into the banquet hall, one can almost sense that "things aren't what they used to be!"

Over the past three years I have literally lived on the highways of our Church. In reading Jesus' words I felt the presence of all those I had met at diocesan conventions, at episcopal ordinations, at clergy meetings, the nameless faces in airports. God's invitation comes to all those of the highway and hedges of faith. When we are all assembled the king appears in our midst! Into the middle of the noise and babble, into the untidiness, God appears and is recognized. God is with us!

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When the king enters the banquet hall, a seemingly strange confrontation takes place. One person is found not to be wearing a wedding garment and is ushered out.

How can this be! There are no outcasts in the kingdom. My reflection becomes unsettled. It is easy to read the parable back through this dramatic turn. It seems easy to read back that there are qualifications for God's invitation. What a tragic mistake it is to make this assumption! There are no qualifications for God's invitation --- we are rarely prepared for God's intervention in our lives. This is the point Jesus was making! However, when we accept the invitation and enter into God's radiant presence, it is what we have shed, not what we continue to cling to, that matters.

In the presence of God's radiant glory, in the searching glow that is generated by the feast, our true selves are revealed. Like Adam in God's presence, our blemished humanity is exposed. The wedding garment is not the wearing of self-justification and righteousness; just the opposite; it is the absence of them. We may enter the banquet hall as we are, but we cannot remain seated at the table in God's presence without shedding the thin vestments of sin that we have woven to cover our nakedness. It is not the company of guests who expel the person from the banquet hall. The vestige of pride, arrogance, hate, spite, vengeance, and anger are but a few of the ushers to the doom and gloom of the outer world of darkness.

The opening scenes of the film Dangerous Liaisons, a movie based upon an eighteenth-century French novel of sex and seduction, are taken with the two amoral and cynical aristocratic schemers being dressed by their attendants in their royal court finery of silk, brocades, jewels, and given a new, outward persona with heavy makeup, powdered wigs, and perfume. The final scene, after the cunning seduction of a young girl (a study in evil) and the revolt of Paris society against the evil duo, finds the humiliated marquise sitting alone at her dressing table slowly removing her garish makeup. As she removes layer after layer of makeup, she sees herself in the mirror; at last evil is punished by the cruelest of all torments: the truth.

The Apostle Paul expressed this clearly when he wrote to the community of faith in Corinth: "In this present body we do indeed groan; we yearn to have our heavenly habitation put on over this one -- in the hope that, being thus clothed, we shall not find ourselves naked. We groan indeed, we who are enclosed within this earthly frame; we are oppressed because we do not want to have the old body stripped off. Rather, our desire is to have the new body put on over it, so that our mortal part may be absorbed into life immortal.... We know that so long as we are at home in the body we are exiles from the Lord; faith is our guide, we do not see him. We are confident, I repeat, and would rather leave our home in the body and go to live with the Lord" (II Corinthians 5:2-9).

DPS 89047/6

In the parable of the marriage feast, Jesus reveals a great deal about his mission, ministry, and authority. He reveals that he has come with the invitation. He describes his itinerant ministry of preaching, teaching, inviting, and nourishing. He tells of going into the houses of sinners, publicans, and outcasts, into the hedges where sin-ridden humanity hides. He is a messenger, the herald announcing the banquet. He exemplifies the ministry of hospitality.

As people enter into Jesus' ministry, they are healed; they regain their sight; they are made whole; they renounce their sins; they are raised to new life. Jesus brings together a company of strangers -- to borrow Parker Palmer's phrase. Fisherfolk meet, travel and eat with Zealots. Women begin to join the company and become increasingly evident and prominent on the last journey to Jerusalem. Jesus' ministry throws wide open the doors of the banquet hall.

When some of the disciples want to practice exclusivity, Jesus gently rebukes them. When they vie for positions of honor, he chides them. When they worry about being rejected, he tells them to travel light and if hospitality is rejected them to move on.

The rich young man could not sell all that he had and walked away. The chief priests, the scribes, and the religious establishment could not divest themselves of their traditions; they could not risk losing the structure of power and authority they had accumulated. The keepers of the law came to Jesus; they questioned; they listened; they observed; they went away. Some plotted, betrayed, and participated in his trial and execution. While he was stripped of his garments on Calvary, they continued to enjoy the false security of the trappings of respectability. At his death, their world was thrown into darkness.

As I wrestled with the parable of the marriage feast in the midst of recent events, I found in Jesus' words the prefiguring of the mission of our Church. In this parable is Jesus' instruction to his disciples about their mission. With the imagery of a meal, Jesus gave his followers the model of the community of faith. In the parable I found the vision for the Episcopal Church. I came to realize that we are called by God to be both guests and hosts. The Church is the banquet hall. Into this assembly, we are all called, invited by God. We are his guests and we enjoy the abundant hospitality. We have not made up the guest list; we don't know who will sit next to us; we may be surprised at who next comes through the door. We are not asked to judge the others but to be transformed in the presence of our host. We are fed; we are nourished; we are healed and made whole. In St. Paul's vision there are neither Greek nor Jew, slave nor free, rich nor poor, male or female -- all are united in the kingdom. Each called; each different; all in communion one with the other. All are invited and seated at the banquet table.

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Jesus suggests that his faithful followers are both guests and hosts. He gives the disciples the mission to go out proclaiming the good news of salvation. He commands them to carry the invitation to the ends of the earth. And he gives them the food, the bread and wine, for the banquet. He institutes the ministry of hospitality.

Jesus gives to his followers; Jesus gives to the Episcopal Church, the ministry of hospitality. He commands us to build up communities, banquet halls, where all God's children are invited, welcomed, and fed. We are called to a ministry of hospitality. We are empowered to build those structures of hope and trust where people find new life, where the miracles of healing occur, where the loaves are multiplied, where the raging storms of interpersonal relationships are quieted, where repentance is self-offered, and forgiveness reigns. Can we be hosts in such a banquet hall? Can we establish a ministry of hospitality?

My dear friends, my sisters and brothers on this Executive Council, the ministry of hospitality will help us build the structures of grace. The ministry of hospitality is the ministry of Jesus --- the servant ministry of Jesus. The ministry of hospitality is the mission of the Church --- the mission of every baptized person --- the ministry of servanthood.

In the midst of the wonderful, the awesome, the troubling, the painful, the rewarding events in our Church, the words of Jesus are ringing out. The powerful words of Jesus are being heard above the cacophony, and the message is clear: "Do you love me? Feed my sheep."

I believe that I am called to the ministry of hospitality. I firmly believe that God is calling the Episcopal Church into this ministry. In Jesus the Christ, God has issued an invitation to a great and diverse group. We are invited, each of us, to come and sit in the banquet hall at the table next to, and across from, each other. God is calling us to be a model to the world of the true community. God is teaching us a lesson about the kingdom. God promises that he will be in our midst. With bread and wine we are fed and our feet are washed by our servant Lord on bended knees.

"Those who cannot remember the past are condemned to fulfill it."

The early years of Anglicanism were tumultuous and divisive. Far into the seventeenth century, our Church experienced the pains of birth and growth. Aside from the early days of martyrdom, the early reformers were faced with the greatest crisis after the death of Elizabeth I. The attempts of the Anglican reformers to get back to the early church before the accretions of the Middle Ages brought them between two great religious systems. On the one side was Rome, active and aggressive under the impetus of the Counter

DPS 89047/8

Reformation. On the other side were the Calvinists and Lutherans, who had separated from Catholic tradition and had abandoned, in the eyes of the Anglicans, things that the early Church thought essential.

As Anglicanism lived in the clash of religious systems and tried to define itself, a group of writers and thinkers emerged to proclaim to the world what the Anglican Church stood for. Along with Archbishop Laud were such luminaries as Lancelot Andrewes, Richard Montague, John Cosin, Thomas Fuller, Jeremy Taylor, Nicholas Ferrar, and George Herbert. The scholarship, quality of character, strength of faith, and wit of our Church leaders earned for the English clergy the title of stupor mundi, the "wonder of the world." They have come to be called the "Caroline Divines" and brought to Anglicanism the great heritage of the via media -- between two extremes. They sought in the via media not a compromise, a lowest common denominator; they wanted to recover the simplicity and purity of primitive Christianity. Their work has served us well, and we do well not to forget them or their common-sense leadership.

As I was meditating on the parable of the marriage feast in Matthew's Gospel, I recalled the poem "Love" by the Caroline Divine George Herbert (1593-1633) -- a poem that seems to describe for me the servant ministry of hospitality; and, also, as poems seem to do, express so well what other word forms cannot. I end with his poem; a commentary on the crises of the seventeenth century, a commentary on the ministry of Christ; a commentary on our current times:

Love bade me welcome; yet my soul drew back,
 Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
 From my first entrance in,
Drew nearer to me, sweetly questioning,
 If I lacked anything.

'A guest,' I answered, 'worthy to be here.'
 Love said, 'You shall be he.'
'I, the unkind, ungrateful? Ah, my dear,
 I cannot look on thee.'
Love took my hand, and smiling did reply,
 'Who made the eyes but I?'

'Truth, Lord, but I have marred them; let my shame
 Go where it doth deserve.'
'And know you not,' says Love, 'who bore the blame?
 'My dear, then I will serve.'
'You must sit down,' says Love, 'and taste my meat.'
 So I did sit and eat.

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DPS 89048

THE DIOCESE OF FT. WORTH Evensong at All Saints' Cathedral
February 28, 1989

When I was a sophomore in high school in Corpus Christi, our English literature class was assigned to read Charles Dickens's A Tale of Two Cities. As a fifteen-year-old, I was drawn quickly into the book about the Reign of Terror during the French Revolution. The book contained all the fast-moving drama that fascinates and engages young people.

As an adolescent, in those difficult transitional years from childhood to adulthood, the book reached out to me and invited me to ponder human issues as I hadn't done before. In the book are displayed a full range of human relationships and emotions: hate, fear, pity, cruelty, tenderness, and love.

As a pubescent boy beginning to experience new and strange changes and sensations in my body, as a new and complicated relationship with my parents was beginning to emerge, and as new patterns of friendship were developing, I found that the opening paragraph of A Tale of Two Cities was not only a description of eighteenth-century France ---- it was a description of my own state of being: "...It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair...."

We had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way --- in short, the period was so like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.

I was entranced by the story of human passions that Dickens wove. I arrived exhausted and excited at the dramatic ending at the guillotine. It was with deeply shocking emotion that I read the great, self-giving words of Sydney Carton as he offered himself to the blade in place of another:

"It is a far, far better thing that I do, than I have ever done...; it is a far, far better rest that I go to than I have ever known."

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DPS 89048/2

It took me a long time to digest this heroic act of self-giving. I had been introduced to a dimension of love, an understanding of loving relationships that puzzled my adolescent hedonism and challenged my concept of love. Intuitively, I knew that I had found a key to another, deeper dimension of human relationships. My mind's eye was opened to see a new aspect of fulfillment and happiness. It was the dawn of maturity.

"Then shall blind men's eyes be opened, and the ears of the deaf unstopped" (Isaiah. 35:5). "Then the world will learn that thou didst love them as thou didst me" (John. 17:23).

The seventeenth chapter of the Gospel according to John, a portion of which is our lesson this evening, contains a prayer of Jesus for his disciples and for those who will believe in him, through them.

Jesus is on his way to Gethsemane and Calvary. Betrayal, suffering, and death are at hand. Jesus' prayer forms a fitting culmination to his ministry leading to the cross.

As the moment of the cross draws near, Jesus' prayer is not one of death, not one of pity, not a prayer of sorrow; it is a prayer about the greatest expression of love... the love of self-sacrifice.

In the midst of his gathered disciples, after he had washed their feet, Jesus addresses his prayer to his Father. Jesus prays, "I have glorified thee on earth by completing the work which thou gavest me to do...." (John 17:4).

The whole of Jesus' ministry gave glory to his Father. His preaching, his teaching, all testified to the glory of God. He rendered complete obedience to God. "I have made thy name known to the men whom thou didst give me out of the world.... They know with certainty that I came from thee and they have had faith to believe that thou didst send me" (John 16:6 and 8b).

It is through Jesus that the love of God is revealed. It is through the love of Jesus displayed in all his words and actions that God's love is incarnate. In the totality of his love it is revealed that Jesus is one with the Father. "The glory which thou gavest me I have given to them, that they may be one, as we are one..." (John 17:2). And, with the waiting cross, Jesus will perfect that love in the expression of self-sacrifice.

One of the greatest of contemporary Anglican theologians, Archbishop William Temple, has written: "It is not the Cross as an isolated episode which is... the focus of eternal glory; it is the Cross as the culmination of the Life of Love, as the achievement of the purpose of the Incarnation, as the projection of divine light across the spaces of the world's darkness" [from Readings in St. John's Gospel].

Jesus prays for his disciples and for all those who follow and are consecrated by the truth... the truth that shall bring freedom from the evil one. His passionate prayer of desire is that we may be one as he and the Father are one.

The disciples of Jesus are consecrated, equipped, to be witnesses to God. They are consecrated, given the authority, for the work of God. The apostolic ministry is to preach the word of God.... The word is truth. It is to this mission that the disciples throughout the ages have been consecrated and sent into the world.

Jesus prays that we, his disciples, be consecrated and commissioned as agents of truth. We are not agents of ourselves; we are joined with Christ in the glorification of the Father. In him is the truth; in him resides the fullness of life. In him is the unity of heaven and earth.

When we are joined with Christ in the glorification of the Father through worship and service, when we are joined with him in sacrificial love, we find the unity that we seek. When we are united with God, we are given the gift of unity with all of humanity. Only through union with Christ, only through sacrificial love, only through the glory of the cross, do we achieve the great truth of unity.

Michael Ramsey, the sainted Archbishop of Canterbury, has written that the prayer of Jesus in St. John Gospel has often been called the prayer for Christian unity. He wrote: "It is no less the prayer for truth and for holiness. Indeed, it is being increasingly realized that the recovery of true unity among Christians cannot be separated from their deeper realization of the truth and from their growth in a deeper holiness." He continues: "Pope John's vision of the renewal of Christians as the key to the unity of Christians means that Christians, by being drawn closer to Christ in the way of holiness, become more effectively close to one another" (Lent with St. John).

The liturgical season of Lent was the forty-day period within the early Church for preparation for baptism. On Easter Eve the catechumen was presented to the community of faith for sacramental incorporation into the Body of Christ, with water and the Holy Spirit. The person was signed and sealed with the cross of redemption...the cross of selfless love and servanthood.

On the eve of Easter, the Feast of New Life, the catechumen was united with Christ. The newly baptized person was consecrated, anointed, and commissioned to be a herald of the truth and witness to the glory of God. The new Christian was reconciled to God through the love of Christ, redeemed by Christ's sacrifice, and united to the Father in the bond of love. Reconciled to God, the catechumen was bonded into the community of faith. The baptized Christian is at one with God through Christ, and through the incarnate Christ at one with all humanity.

DPS 89048/4

How does a Christian model unity in the best of times and the worst of times? How does a Christian find the truth of oneness in the epoch of belief and incredulity? How does a Christian model unity to a broken world in the spring of hope and the winter of despair? These are the questions that Christians have always faced ---- we face them today. I believe we can find an answer in Jesus' prayer.

The redemptive unity that we seek is found in Christ. He is the Truth. He is the Way, He is the Life. In Jesus the Christ, through our baptism with his body, we find unity with God. In Jesus the Christ, through our witness to sacrificial love, we achieve unity with God our Father. In Jesus the Christ, through the servant ministry, we are welcomed to God and consecrated by his holy spirit for mission.

The relationship with God through Christ, our only mediator, brings Christians together into a community of faith. The unity that we find with God, through the sacrificial love of our blessed Lord and Savior, calls us into a oneness of purpose. The correct and primary orientation to atonement with our Creator, through the sustaining power of the Holy Spirit, gathers together the rich diversity of humanity into a harmonious expression of organic faith. Our unity with God bring us into loving, caring, and compassionate relationships with all God's children.

Unity with the God of Creation does not mean a rigid uniformity.

Unity with the God of Redemption does not mean a bondage to the legation of religiosity.

Unity with the God of Sanctification does not mean the witness of a monotone chorus.

Unity means gathering up the complexity and richness of all creation. It means rolling away the stones of oppression. It means singing with tongues of fire.

Unity with God allows Christians to erase the dividing lines that a sin-sick humanity has drawn. It means opening every opportunity so that man and woman can find God in their own way. It means creating the community where strangers can enter and find themselves at home and find freedom. Unity with God means that you and I can be hosts in God's kingdom.

Unity with God frees us from the restraints of parochialism; in finding this freedom, we can throw open the doors to life. At one with God, we can prepare the marriage banquet. We can be hosts in the banquet hall where people are free to sing their own songs, speak their own languages, dance their own dances, accept and exercise their own gifts and talents in the glorification of God.

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DPS 89048/5

The unity that Jesus prays for is the dynamic, throbbing, tumultuous gathering of the disciples past, present, and future. Unity with God, through Christ, is not without its costs. One passes through the cross, one mounts the steps of the guillotine. The loss comes before the gain...."It is a far, far better thing that we do...."

Let us pray:

Eternal and merciful God, have mercy upon your Church and grant that we seeking unity in Christ and in the truth of the holy word may, with one mind and one mouth, glorify you, the Father of Jesus Christ, our Lord and our Savior. Amen.

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PHOTO CAPTION:

(89048) The Rt. Rev. Clarence C. Pope (right) exchanges perspectives with the Rt. Rev. Furman Stough, senior planning officer for the Presiding Bishop at the Episcopal Church Center and Browning's deputy for the Presiding Bishop's Fund for World Relief.

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PHOTO CAPTION:

DPS 89049

[Note to Editors: this photograph of the February 18 ordination to the priesthood of three women in the Diocese of Long Island was cited in the article on the ordination (DPS 89034) in the DPS mailing of February 23. The photo was not available for last week's deadline.]

(89049) Long Island made history on February 18. The Rt. Rev. Orris G. Walker, Bishop Coadjutor of the Diocese of Long Island, is flanked by the first three women in the diocese to be ordained to the priesthood. At Walker's left, is the Rev. Anne Lyndall; center, the Rev. Noreen Mooney; far right, the Rev. Janet Campbell.

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THE CHURCH IN BRIEF

DPS 89050

New Editor Announces Plans for Theological Journal

TEMPE, Ariz. (DPS, Mar. 9) -- The new editor of the Anglican Theological Review, Professor Richard E. Wentz of Arizona State University, has announced that the first issue of 1989 will contain new features of interest to parish clergy as well as scholars. The quarterly journal is one of the oldest continuing theological journals in the United States, and the only journal of its kind in the Episcopal Church.

One of the new features, called "Exempla," will be written by Professor O.C. Edwards of Seabury-Western Theological Seminary. It will discuss literature and ideas in ways that will be helpful and provocative to clergy and others involved in communicating theological ideas homiletically.

Another regular feature will be called "Reckonings," and is designed to keep clergy and academics abreast of what is going on in fields of study other than their own. It will be an attempt to identify the cutting edge of scholarship in areas of special interest to clergy and educators working within the context of Anglicanism.

Each issue of the journal will also include an editorial feature called "Commentary." This will be a kind of theological table talk, designed to stimulate further thought, writing, or study.

The first issue of the review for 1989 will include full-length essays on inclusive language, the communion of children, the contemporary theological relevance of Richard Hooker, and poet John Donne's use of Scripture in preaching.

Subscription rates are \$20.00 a year for four issues of approximately 125 pages each. Subscription orders may be sent to Anglican Theological Review, c/o Scholars Press, P.O. Box 1608, Decatur, Georgia 30031-1608.

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DPS 89050/2

Bishops Debate in Austin

AUSTIN, Tex. (DPS, Mar. 9) -- On February 14 two of the best known bishops in the Episcopal Church, Bishop Paul Moore of New York and Bishop FitzSimons Allison of South Carolina, shared the Harvey Lectures podium in a debate at the Episcopal Theological Seminary of the Southwest in Austin. Moore, long a spokesperson for "liberal" views in the Church, and Allison, a strong "conservative" voice, despite widely differing views, reaffirmed a traditional strength of the Church -- respect for diversity.

The overall theme of the Harvey Lectures was "The Nature of the Church and the Authority of the Episcopate." The two bishops, no strangers to controversy and long-time friends, each presented hour-long lectures, offered rebuttals to the other's views, and fielded questions from the audience.

Allison's lecture, peppered with literary references and buttressed by biblical scholarship, cautioned against the "lowering of the market." Quoting from the work of Roman Catholic author Flannery O'Connor, he observed that "as storytellers and listeners to storytellers, we need the redemptive act. Sin needs to be treated as sin. Who doesn't tremble when they hear that God will judge the world with righteousness?" He went on to observe that in the contemporary Church the traditional Christian balance between discipline and tolerance is tipped too much toward tolerance. "Justice and mercy must go together," Allison said.

Finding much to agree with in Allison's lecture, Moore cautioned, however, that it contained "too much emphasis on guilt and the need for forgiveness -- I have guilt and the need for forgiveness, everyone does, but people are already beleaguered. They don't need to be reminded constantly about it." He singled out the Roman Catholic Church and television evangelists like Jerry Falwell "who are particularly adept at piling on guilt to enhance their own institutional power."

DPS 89050/3

In his own lecture, Moore emphasized that the Church must "reflect the truth of the Incarnation: the Word made flesh." "Christ's image," Moore said, "is in the bodies of all God's children.... We can experience God in the flesh of another, just as we do in the Eucharist." Moore urged listeners to "sense the presence of the ultimate" in their lives; to "feel in your very bones the mystical lyricism, the power and beauty of the words of creation in the Bible." Justice, Moore said, "is the word of God," and freedom is the "ultimate gift of the cross....justice and freedom must never be sacrificed for the sake of unity. The beauty of the Anglican Church is that it embraces all."

In response, Allison said he shared Moore's concern for an "episcopate that does not impose itself. As bishops we should be disciples and not Christs or icons."

During the question-and-answer period that followed the lectures, Moore and Allison were asked if bishops were really necessary in the scheme of things. As laughter subsided, both bishops reflected that the episcopate could indeed evolve itself away.

The Harvey Lectures annually honor the late Hudnall Harvey, dean of the Seminary of the Southwest from 1968 to 1972.

Spofford Launches New Ministry

BOISE, Idaho (DPS, Mar. 9) -- The Rt. Rev. William B. Spofford retired as assistant to Bishop John Walker in Washington, D.C., in 1985, but he has not retired from his ministry -- he has just shifted its focus.

Spofford's current focus is Boise State University in Boise, Idaho, where he is, according to his own description, a "senior citizen" student. He is studying theater and literature and turning his avocation as a sometimes actor into a new ministry and a means of helping the Presiding Bishop's Fund for World Relief. As a student-actor he has appeared recently in productions of Fiddler on the Roof, Kiss Me Kate, and The Sound of Music. However, more central to his

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DPS 89050/4

new ministry is a "one-person entertainment" he has produced and acted in called Prelates, Priests and People. The proceeds from his appearances in this vehicle go to the Presiding Bishop's Fund and to local food banks in areas where he is performing.

"So far, " Spofford says, "people have been very kind. At least, any tomatoes thrown have been taken out of the cans. I always knew that there were parts for old 'hams,' particularly in college and university productions, and it is good for me to be spending time with students as they, and I, learn...."

Spofford has stated that he will continue appearing on stage in his current one-person show for as long as he can, wherever he may be based. "I have believed," he says "that the liturgy and theatrical arts have been complementary."

Church groups and other organizations interested in William Spofford, actor, may contact him after April 15 at 3544 12th Street, S.E., Salem, Oregon 93702.

AIM Offers New Resource

NEW YORK (DPS, Mar. 9) -- Adventures in Ministry (AIM), an organization dedicated to enabling lay ministry in the Episcopal Church, has announced the availability of their newest resource, "Our Reasonable Service." This program focuses on enabling individuals to develop "personal action plans" for their ministries that are supported and coordinated by their congregations, and accountable to them -- "as well as to the Lord."

The new program was developed by Harry Griffith, who is also executive director of the Anglican Fellowship of Prayer, from his 20 years of experience in the field of developing and nurturing lay ministry. It is concerned with discovering and incorporating spiritual gifts with one's talents, education, training, and experience to seek out ministries in the context of local congregations.

DPS 89050/5

The process for "Our Reasonable Service" includes a day-long introductory session preceded by congregational preparation (sermons, teachings, training of a coordinator, etc.), followed by six or more small group meetings. A skilled facilitator leads the participants through the development of the "action plan for ministry," using individual workbooks and experiential group training.

After two years of development and testing, "Our Reasonable Service" is now being introduced into congregations, either directly by AIM or through dioceses.

For information about "Our Reasonable Service" -- either as a diocesan-sponsored program or for use in individual congregations -- contact Dr. Jack Ousley at Adventures in Ministry, 9753 Quail Hollow Blvd., Pensacola, Florida 32514. Tel. (904) 478-5911.

Brotherhood of St. Andrew Elects President

NEW YORK (DPS, Mar. 9) -- On February 18, the National Council of the Brotherhood of St. Andrew, meeting in Florida, elected John Castle of Methuen, Massachusetts, president of the 105-year-old ministry to men in the Episcopal and Anglican Churches, succeeding Gerald O. Balcom of Nashua, New Hampshire, who held office for five years.

Castle, who will take office in May, is a communicant of Grace Church in Lawrence, Massachusetts, and has been an active layperson in the Episcopal Church all his life. For the past five years, he has served as senior vice president of the brotherhood.

The Brotherhood of St. Andrew has 400 chapters in the United States and abroad -- including chapters in the Philippines, England, Ghana, Uganda, Canada, and Jamaica.

Church Missions Publishing Company Offers Grants

HARTFORD, Conn. (DPS, Mar. 9) -- For nearly 100 years, a small organization in Connecticut has helped publish materials to aid in the advance of Christian mission. Formed in 1891 by a group of

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DPS 89050/6

Connecticut Episcopalians, the Church Missions Publishing Company has aimed from the beginning to provide educational materials to further the cause of foreign mission in the Anglican Church throughout the world. Although their understanding of mission has broadened with the years, their ultimate goal of sharing the Word has remained constant.

In 1988, the board of managers of the Church Missions Publishing Company approved grants to the Diocese of Manicaland in Zimbabwe to print a parallel Shona/English version of the Book of Common Prayer; to John Oe of the Seminary of the Southwest to support his work on a history of the Anglican Church in Japan; and to the Episcopal Diocese of Connecticut to publish results of a National Conference on Mission and Ministry in the 21st Century.

Grant amounts vary, but average \$5,000.

A recently adopted policy statement invites new proposals for any project that, through the dissemination of information, encourages the missionary activity of the Episcopal Church as part of the worldwide Anglican Communion; seeks to educate and train missionaries, particularly the indigenous leadership of the Church in developing nations; provides vehicles so that the missionary activity of the Anglican Churches (particularly in developing nations) can inform, educate, and enlighten Episcopalians in the developed world; or seeks to extend and encourage the life and ministry of the Episcopal Church in various cultures, ethnic groups, and communities in the United States.

Deadlines are April 15 for spring grants and November 15 for fall grants.

Proposals should be submitted to the Rt. Rev. Arthur E. Walmsley, President of the Board of Managers, Church Missions Publishing Company, 1335 Asylum Avenue, Hartford, Connecticut 06105-2295. For more information about the Church Missions Publishing Company, write the Rev. Robert G. Carroon at the above address, or call him at (203)233-4481.

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Eames Commission to Meet on Long Island

LONDON (DPS, Mar. 9) -- The Archbishop of Canterbury's Commission on Communion and Women in the Episcopate, chaired by Archbishop Robert H.A. Eames, Primate of All Ireland, will hold its second meeting in Garden City, New York, in the Episcopal Diocese of Long Island. The commission was established by the Archbishop of Canterbury, the Most Rev. Robert Runcie, in consultation with the Primates of the Anglican Communion following the 1988 Lambeth Conference. The commission held its first meeting in London in November 1988. (See DPS 88259.)

In addition to Archbishop Eames, commission members include the Most Rev. Joseph A. Adetiloye, Metropolitan and Primate of All Nigeria and Bishop of Lagos; the Most Rev. Peter F. Carnley, Archbishop of Perth and Metropolitan of the Province of Western Australia; the Rt. Rev. Mark Dyer, Bishop of Bethlehem, Episcopal Church in the United States of America, and Vice Chairman of the Dogmatic and Pastoral Concerns Section at the 1988 Lambeth Conference; the Rt. Rev. David M. Hope, Bishop of Wakefield, Church of England; the Rev. Dr. E. James Reed, Director of the Toronto School of Theology at the University of Toronto, Anglican Church of Canada; and Dr. Mary E. Tanner, Theological Secretary, Board for Mission and Unity of the Church of England, member of ARIC, and Vice Moderator of the Faith and Order Commission of the World Council of Churches.

Co-Secretaries to the commission are the Rev. Canon Christopher Hill, the Archbishop of Canterbury's Secretary for Ecumenical Affairs; and the Rt. Rev. Michael J. Nazir-Ali, Coordinator of Studies for the 1988 Lambeth Conference.

Following its deliberations at its March meeting in the United States, the commission will report its findings to the Archbishop of Canterbury, who will then share the report with the assembled Primates of the Anglican Communion when they meet in Cyprus at the end of April.

DPS 89050/8

On Thursday, March 16, at 2:30 p.m., members of the press and broadcasting media are invited to a background briefing and question-and-answer session at the Mercer School of Theology, 65 Fourth Street, Garden City, New York 11530. (The Mercer School of Theology is on the grounds of Garden City's Episcopal Cathedral of the Incarnation.) Members of the commission, including Archbishop Eames, will be present. The briefing session will deal with the responsibilities of the commission and its progress to date.

For further information, contact Robert J. Byers at the Anglican Consultative Council's offices in London, England -- 011-44-1-620-1110; or Barbara Braver at the Episcopal Church Center in New York -- (212) 867-8425.

[Note to Editors: DPS, despite great care taken with copy, does sometimes allow errors to creep in. The DPS editors apologize to their colleagues in the diocesan press for we know how hard the diocesan press works to perfect the accuracy of their own copy. Concerned readers were kind enough to point out some errors in recent mailings.

In DPS 89028, sponsorship of the National Gathering of Students at Estes Park, Colorado, was wrongly attributed; the event was sponsored by the Education for Mission and Ministry Unit at the Episcopal Church Center, with input from the Rev. Nathaniel Porter, the unit's Higher Education Officer. And in the same story, the current president of the Episcopal Society for Ministry in Higher Education is the Rev. Colin Gracey, Episcopal chaplain at Northeastern University in Boston, Massachusetts.

In DPS 89035, the Rt. Rev. Frank Turner appeared in the right state but the wrong diocese; Bishop Turner is Suffragan of Pennsylvania -- not Bethlehem as indicated. In support of the article's author, the editors must add that the error was not the author's but our own.]

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